

Proof - M.C. 3/21
" Judith Carty - 5/9

Must Remain in
Transcription Room

M 1766

SEATTLE

Sat.

Jan. 31, 1970

GROUP III

MR. NYLAND:

Several new people, huh? Andy - you have some announcements?

Andy: Well, we are interested in the schedule. Tomorrow morning there will be a reading--

Mr. N: That'll be the first time that I know about it.

A: The reading will be here at eight o'clock, tomorrow morning. You will then be free for whatever work plans the individual family groups wish to plan among themselves. We will be at the Granada Theater from three to five. Dinner is with your host, and back here at eight o'clock for the meeting. Monday and Tuesday the Granada from ten until noon. Monday night here at eight o'clock, Tuesday night at Lenore's at eight o'clock. Those of you that are using the route maps that were provided for getting to the Granada Theater have been slightly mis-lead. Dolly tells me it wasn't marked correctly. The address of the theater is correct, isn't it

on the map?

~~Dolly?~~ -The address is correct but the route is not quite right. Instead of following Fauntleroy clear around, turn right on Alaska. Alaska is about a five-way intersection which you will notice once you come to it. And then left on California ~~street~~. That's all.

Mr. Nyland: So that means that we have tonight and tomorrow evening, Monday and Tuesday. Four evenings. And no particular distinction of groups one, two, three, we just make it general, talk about Work. And probably description of Work in very simple terms. Because I cannot assume of course that you're all on the same kind of a basis. So if we start at the bottom of simplicity, then we can build it up. And those who already know a little bit about it, they may have to wait until we get to the level of their being. And then continue from there. I don't know what each person would consider his level, when it comes to Work. Because there are different gradations in Work, quite naturally. It starts with finding out what you are. And to find out the reasons why you want to be interested. And that is really quite a big thing, because if you are trying to Work, and you find out that it is a little difficult, you will start to question if it is worthwhile. So it's quite logical that the motivation really has to be there. And the motivation must be based on a certain amount of knowledge that you have of yourself. That is, intellectually, you have to know more or less what you are, and also what you are capable of. But besides that, you must have a wish for doing something about yourself. When you have that kind of a wish it can not always be based on an intellectual knowledge. Sometimes you have a feeling only. Or sometimes you have an intuition. Sometimes you can be very clear when you have an aim, that you can describe it. Of course that's true of ordinary life. But if you want to describe

an aim, when, if you do Work on yourself, that you will get somewhere, I think it's very difficult to describe it, because each one of us has of course a certain aim with his life. ^{It} It may not always be clear enough, but you keep on living. And then the question is: Why do you want to continue living. What is there of value in you that you consider important enough to live for? Because simply the fact that you happen to be on ^{the} earth doesn't mean that you wish to be here. If you, on the other hand look at it as if someone would kill you, you probably wouldn't want it. Because I think that when you're in danger, you will try to protect yourself. Perhaps it is not always true. That is, there are of course moments in which you are ready to give up, or that things are so difficult that it seems to be impossible to continue to live. And whatever the conditions may be, that at times you feel that you want to live, and there are other times when you really don't want to. I think it's a good sign if one has two kinds. Because if it is a little immaterial to you, if you live or not, or that your interests are simply to continue in your life because you have to, you have to earn a living, or you were born - so - what are you going to do about it? Or that you simply assume that when you keep on providing a little bread and water for yourself, that then you don't even think about it any more that you expect to wake up tomorrow morning. It's already a condition that's so habitual that when you go to bed, that of course you will wake up. Unless you have a heart attack. Or ^{unless} ~~that~~ you are a little sick. There are many things we simply assume. It's not necessary to have assumptions. But, the assumptions, when they come to your brain - that is, when you start to think about it, you will notice that the habits which you have are tremendous. Your assumptions, without putting them in words, are simply that any time that you want

to get up, you can get up. You don't think about it any more. Or that you want to reach out for certain things. Of course, you can. Or, when you're tired, that when you go to sleep, that you hope that you will of course be rested the next morning. The different kinds of conditions that you meet in ordinary life - there is practically no end to whatever you may think about it. And when you are so-called alive, your interests may be very varied. But - are they sufficiently developed - all these different interests - to have an aim? If ^{your} aim for yourself is that you would like to live as long as Methusala, don't you think it would become a little monotonous? How much desire do you have in the morning when you wake up, that you have to live through a long day again. And go through routines, ordinary habitual behavior, so that at the end of the day you are ready to go to bed - thank God, the day is over. Do you wake up with pleasure? Do you really look forward to waking up? Do you think that when you go to bed that you hope that the night will be short? Or is it the other way - that when at the end of the day you're ready to go to bed, you would like to sleep as long as you can. How much interest is there in your life as you live it now? It doesn't matter if you call it "unconscious". Because for the time being, we will remain unconscious for quite some time. It's not so easy to become conscious. If that is an aim, what do you mean by it? What do you expect of Work? The kind of interest that you have to have as interest in order to live economically correct, or in society, or to behave in a certain way because people expect you to be what we call simply "a man". Or, simply that you are a good human being. And kind. Or that you have some responsibilities which of course you will take because everybody else does it. And you don't want to be a sore thumb, sticking out, and you really don't

want people to point at you, saying that there is something wrong. So all of us, I think, behave a little bit like Joneses, because next door they do it so I do it. ^P It's interesting to think about ^{the} originality of your life. To what extent that you believe that you have something that is different from someone else. Or even to what extent you are jealous of what someone else may have and you don't. What are the motivations in your ordinary life as they are now - that is, are such motivations justified? The amount of aliveness, the amount of wish to live - how often does it occur to you during the day? What are happy moments for you? To what extent do you want them, and to what extent do you object to unhappy moments. Do you want everything to go smoothly? Do you care for suffering? Do you enjoy it? Do you really want suffering in order to reach something else? How much would you be willing to pay if something desirable is unattainable? ^{TP} All these questions have to do with motivations. And they have to do with the state in which you are. Because it's important when you want to start out on some kind of a road, which you might call development, or, growing, or achieving a purpose. You must know what you are to start with, and also where you start from. When you know what you are, you must know also how much you consider for yourself your capacity. How much ^{life} ~~is~~ ^{for} there in you which would have to go in the direction of furthering your aim ~~of~~ growth? And if you want to grow, what do you mean by it? It's important because such things will come up when you consider the question of further development. And then when you look at yourself - in what direction you want to develop - and if you then develop, will it be continuous? Is there a point in which your development - I would almost say now, "Automatically stops." Do you believe that you can continue developing your brain - if development

of the brain is dependent on putting a lot of facts in it, is there a limit to the capacity of your brain? Is there a limit to your interest? When do you give up? How far does your interest really go? Do you wish, when you have an interest, to overcome difficulties when they happen to be placed on that particular road? The growing up part of oneself, the satisfaction of course you must have, that when you are grown up and don't grow any more, physically, that ought to give a little bit of an indication why - why should I stop growing? You can say, "Of course, we don't want giants on the ⁴²earth." But - should there be any particular reason that when there is life in you and from early youth, the cells are dividing and dividing, and life is placed in the different cells, why should it stop? One can say, "It is already an indication that there is some kind of an end." And theoretically, since we don't know it by experience, we know there is an end - when one dies. And in that particular life-span, how much can be done? And will your interest diminish? And not knowing it of course, because you are at a certain age, you have to look around a little bit and see what happens to people when they get older. Or if you are sufficiently old already, that you can consider yourself to have some maturity, at what particular time did you lose interest in certain things? What is already for you at the present time, "old hat"? Or, what new interests have been added? And how much stick-to-it-ive-ness did you have? When are you giving up? When you look at the future for yourself, the expectations of what you would like to become in ordinary life^{Now} - is it available? That is, do you believe you will reach it? Is it an aim that is so high that you know you never will reach it, but you will continue in that direction because - you never can tell? And how much are you dependent on someone else? Or on conditions? Or,

what kind of a blame do you already put on the conditions in which you happen to live?^{TP} How do you look at your life, really? Because that becomes of course important. Where am I regarding my life now? What are my interests? Why do I want to bother about growing into a certain state which I now would like to call "Consciousness"? Have I already exhausted all the possibilities of myself in an unconscious state? And for that I would have to define what I mean by Consciousness. Because ^{is} ~~it~~ my brain is not clever enough to be by itself, when it may be now unconscious, to become ~~the~~^{be} conscious when I wish it. The brain of course is limited because there is a certain place in the head, and you can put more and more facts in ~~it~~, but it will get crowded. Have you ever experienced that? Have you ever studied in such a way that you try to put more and more things in, and there was a limitation in your thoughts? Certain problems that you would have to solve. And whichever way you tried, and even tried at different times, that you always come to a certain point where they become insoluble. Is it really that you reach clarity all the time when you wish it? Of course it is interesting to think about the limitations of the brain. And particularly when you start to compare it with other people who are a little bit more brilliant. And, aside from the fact of accepting them, or perhaps being a little jealous, your consideration will really solely be for what you expect your brain to be. And if you can develop certain things in your brain by studying and adding more facts, and perhaps sometimes arranging the facts, and then trying to become more clear, and then becoming more logical in your thinking processes. As far as the brain is concerned, that part is quite all right when you want to accept the limitations of it.^{TP} Where will you reach the end of the development of your brain? With your feeling? How deep can your feeling

go? If you say, "I want to feel deeper," can you? Do you know a difference between a feeling and an emotional state? Is it also subject to that same kind of ending at a certain point? Or do you think that by the continuation of exposing yourself to esthetic values, that your feeling will continue to feel deeper and deeper? What is the greatest depth of your feeling? Your emotions. Something that takes you up completely. Is that the end?^P The reason why I talk this way is because I think it is so necessary to find out why would you want to be interested in Work on yourself. The aim you want to reach is to become a man. What is your definition of a man? That is a person of course - not only that he stands up straight - and not only that he is cognizant of having capacities - mentally, emotionally, physically - also that he has to be healthy - that is the different organs are functioning - that his body is in a good condition. That he has taken care of it. That he has taken care also of his feeling center. Because you don't want to soil that. Or, even your mind. That you don't want to have facts in it which are absolutely useless. And whatever the criticism may be, that through education you had to take a great deal of data which you know you never will use, but what was necessary in order to have a job or to get a degree, or to pass an examination.^P All of that you have done because the economy of the life you happen to live demanded it. And it doesn't matter so much that after a little while it stops and then you can do what you like. Maybe to some extent. Provided you have certain aims of how much money you want to make, and the kind of life you want to lead, the kind of responsibilities you have, and to what extent^{let} you believe that it is necessary to discharge them. What is your desire regarding such things which are a little difficult? And how do you argue? Do you rationalize about

conditions as you find them, and when sometimes you don't like them, that you try to get out of their way or find excuses? The kind of mind you have. The type of a person you are. ^{TP} All of this belongs to ordinary life on earth. And the purpose of living on earth - again, what for? Just to have a good time? Just to accomplish certain things? The aim of becoming independent? To be able to be free from your father and mother's influence? To stand on your own feet and to make a name for yourself? To do certain things that are ^{a little} unusual in order to distinguish yourself from others? What is it really as your aim in ordinary life? About that I feel, you have to be very clear. Because with that kind of an aim, if it is sufficient for you, why should you worry about having to grow in the direction of ^Cconsciousness? We'll assume that such questions now are settled. We'll assume that you have an aim in this life. That there is enough aliveness in you, that you have strength, that you have definite wishes, that you want to accomplish certain things in accordance with ordinary rules of morality, that you have a little conscience, and perhaps you are developed sufficiently to be able to think clearly, and also that there is enough feeling to get along in the world, even if you're not artistic, or in any way that there is something in you that you call your feeling, or whatever it is that ^{new} makes up your life in depth as it were, that it is sufficient. ^{TP} And here we are, as a group, not knowing very much about each other, but apparently getting together to find out something more and then again and again the question is, "What do you really want to know?" You've heard a little bit about Gurdjieff, about ^Objectivity, about ^Consciousness and ^Conscience, about a man having a will and the assumption being that he doesn't have that, that he doesn't even have consciousness. He has mental functions. He has what we simply call

"unconscious states". The brain, functioning on earth, to be able to keep on living together. That a person has a little conscience to take care of the responsibility^{ies} ~~it~~. That when it says somewhere that you have to love your father and mother, that you more or less do that, that you respect them, that perhaps in old age you would help them, or that you will find an excuse because you cannot, since you have to have money for your own family, or that in relationships you feel that you are entitled to do what you feel you can do. And that many times you will rationalize about certain things that really you should not do, but you do it just the same. You cannot get rid of selfishness, can you? That is, even if you try, when you're fully convinced that you're entitled to it, how much consideration is there for someone else? As a matter of fact, how much do you care? You say you love others. And of course you love yourself. You can't help it. Because you work. You accomplish a few things. To some extent even, you're proud. You believe that ^{that} what you have as brain or as feeling or as physical capacity, that you're entitled to it, because you were born with it. And you grew up, thanks to some kind of education, or some help from your family, until you're on your own, and then it is your world. ^R And in everything that you have at the present time with which you now live every day, and which you use, has it ever occurred to you that perhaps you should pay for it in some way? Or do you think you pay by just living? You think there is something we call ~~mother~~ ^Nature. You think that the conditions of earth require something of you? Is there a necessity for mankind to be on earth? What would earth be without man? What would the earth be without life? And what would you be without life? And what do you call your life? That what is a force in the different cells of yourself - which of course then you

protect - and you wish to continue with - and when you die, where does it go? Or would you like to continue to live? And would your interest remain? Has it already dropped away a little bit because of dissatisfaction of not being able to reach an aim? And is there another aim? And again another aim? ^P Is there an aim that is enduring enough? How long does an aim last for you? A month? Ten years? Because it has to be quite sharply defined. An aim is not that you wish to continue to live. "Because you do that automatically. That is, if you just take care of yourself, and you're careful enough. And of course, why should you get sick? But you do get sick of course. And you may be accidentally getting hit somewhere. And maybe there are laws of such accidents to which you will become subject, at times unforeseen. You want to prepare for it. Maybe you have life insurance. Maybe you have certain things looking towards an age of retirement. And social security. And the necessity of society to take care of you. Or when you're out of a job, that you also are insured for a couple of weeks. Dependent on other people, or on yourself. How much are you by yourself, dependent on yourself only? Of course, you're not, you know. Everybody is dependent on everybody else. You're dependent on society now. You may have ideals, and you may want to go to a certain community, or you may want to live in the woods like Thoreau at Walden. But you can't. You say, "I^{ll} make everything myself." It's impossible. You profit by whatever there is at the present time. And maybe you pay a little taxes for it. Supposing you ~~want~~ to build a house. What is there of your own? Lumber? You can't saw it. An axe to fell a tree? Where do you buy the axe? If you have a saw, where does that come from? A hammer - nails - even a level. Shoes you wear.

Your clothes. Everything. You're dependent on the atmosphere you live in. There is no independence. Impossible. You go out in the woods. What will you do? Use leaves to sleep under? You need a blanket.^{TP} You're not simple, and you know it. And, do you have to pay for such things? Not in money. Because that's economics. I mean payment for the use of your health. Payment to your father and mother. Not only respect. But actually the payment for the totality of what you profit by at the present time, and which in general we call "~~M~~other ~~N~~ature". Do we owe ~~M~~other ~~N~~ature anything? Simply the fact that we can look at nature and enjoy it, or that we can keep on breathing air, if it is not too much polluted. Or that you can drink water, sometimes from a spring, hoping that it is quite all right. Or that you can go to Lake Superior and drink all you can. Is there a payment involved in that? It is a question you have to settle, because unless you're clear about it, what do you expect of the future when you want to develop? And to what extent then will you consider what you have now as something on which you can base that what has to grow? What is it that you consider yourself to be as a property owner? Do you own your body?^{TP} I say the payment still has to be made. In an unconscious state, you pay with your death. Because your body then is claimed by ~~M~~other ~~N~~ature. And that settles all ~~that~~ ^{debts} for her. Because all she wishes is for you to continue to live for a certain length of time. She is not unreasonable. But she knows that when you live, that there are certain things that are being done when you convert within yourself the kind of food you eat and the air you breathe in. And impressions you have which you get by means of your sense organs. And the condition of your life on earth as a conversion machine will create a state of life on earth, which, you might say, is like a current which flows

through you. And where you, simply being used, for the time being, as something that continues to live, the fact that life on earth exists, is useful for ~~M~~other ~~N~~ature. And I say that as payment that you would have to make would have to be in order to compensate for the bondage which ~~M~~other ~~N~~ature now exerts on you, and that if you wish ever to be free, that then the payment has to be understood as something that you owe. ^π There is a division we make at a certain point in one's life, one does not want to pay any more than you have to. And when the realization is that there is a certain kind of payment simply because you happen to be born on earth, and liking it or not, you're forced to continue, because instinctively there is a wish to protect your life, that then at a certain point you wish to be free from that because you want to be on your own, and as much as possible totally on your own. That is that the efforts you make cannot be based any more on ^{what is} the result of a little education, or even the result of something you call your body. And not even ^{that} what you happen to think. Because much of that at the present time in your brain is automatic. But you want freedom in order to have a future. So that then what you wish to do is to build something of your own. That is really the problem with which we are concerned. And the reasons for wanting to build something that you could call your own as property is that you want to protect your life. And that life as it is now known, when it will so-called disappear when your body dies, if you're interested in your life, and you want to continue with it, you have to do something to give ^{that what is} life another kind of a body, or some kind of a house in which it can live. And that the whole problem as we look at life as it is, and as we know that in this life, everything will vanish and be destroyed, everything we see as phenomena will not last. And what we

call dying is simply that the means in which now life is expressed will disappear. And if I value my life, I have to hurry up. Because I want to find out, how can this life that is now dear to me, continue to live, for myself. Not for someone else. Because I have my life. Someone else has his life. And although in principle, life can be the same for everyone, at the present time I'm a keeper of my life. It has been given to me. I say, "For a certain purpose." And perhaps unconsciously, I can say that the purpose happens to be that the fact that I'm on earth has something to do with Mother Nature.^P But I'm a man. And I think about these things. And I don't want to be dependent on something else when I am alive. And when I feel that this life in me is important, that I even want to take a responsibility for it, because I say, "That what has been given I would like to own now, entirely by myself for me," so that as it were written on my life that that is mine, that, as it were, my life continues with my name when I make an effort to keep my life unsoiled, or, at least free enough, or, after some time, being able to do without this physical body, because that I know it will have to die.^P My aim could be that I want to have something else in which this life can be put. It brings up all kinds of questions of course. I'm certain that I will die. Because everyone else does. And we have not found a particular formula to keep a physical body alive. It wears out. Physical body and each man, each person, is subject to a law of destruction. When it sets in, one really doesn't know it. You don't have to wait until you get too old. In general we simply use the word "death" for it. And when one dies during the day, it's equivalent to losing interest in life. Because when life has no further interest, it becomes dead. And I die of course many times as I go along in my ordinary living. Because my interest

also disappears. For whatever reason - maybe monotony - maybe too difficult. No longer of interest because it doesn't give me anything. And of course, I want something that is given to me because of my effort. And when it is not useful, I don't want to spend any more time. Time for me is very precious then, because there is a certain number of years that ^{is} ~~are~~ allotted to my life on earth. And can I, within that life-time, that particular span, not knowing when I will die, I'm not going to take a chance. Although I can say that if I die, my life of course will remain. And it must be up to a higher power or a form of being which I cannot really define, but in which I must believe, because the universe as it is, is intellectually constructed. There are laws. I may not be able to explain them. But there are certain ways by which certain things are carried on. And when I look even at myself, and my own little world, it is a marvelous picture of something that is in equilibrium, at least up to a certain point. ^π But, can I keep it in balance? When we talk about that, you see I have now a feeling that we will have four evenings. I would like to make quite sure that you understand that all of this is necessary for an understanding of Work, because Work is not just anything. Work is a very definite something, that belongs, which requires not only attention, but a wish to give it energy. It has to be based on the realization of what I really want for myself. And I cannot leave the question of life out of it. Because that for me, in myself as a human being, is important enough for me to live and to continue to live on earth. But I cannot assume that when I die that everything else must die also. And I have to continue to think, even philosophize a little bit, about the possibility of what is Life. When I see it in myself, and bound by my body and manifestations, and having of course my name at the

present time, because that's the way I happen to be living on earth, and everyone else is the same way. I am, let's say, a little bit educated. I'm not an aborigine. And I really - I know the difference between my brothers and sisters, my father and mother and my friends. I define myself as a personality, and I can even describe it. But ^{is} ~~is~~ life as it appears, I can say it came from father and mother. And from ancestors. When I procreate and have children, it continues also in the next generation. And that is a certain pattern that apparently belongs to earth. ^P But I start to question, is earth everything for me now, or is there something else outside of the earth, macrocosmically? I say, "Planets and the sun. Different kinds of solar systems. Milky ways." I stare at them. I don't know. Why do they exist? Are they stars? Of course. Do I think, "Is there life?" Where is life? Can I assume that life ^{is} eternal? When I myself, limited within my body, can I conceive of life being a part of something when life itself totally must exist totally as a whole - as an entity. Why is life then divided? That is, divided in parts? Why is life within myself, even, divided in cells? Why are cells separate from each other? What is this life force that is universal for me in my world? And what happens when a cell dies? Where does life go, when it was originally in the cell? These kinds of problems I must continue to think about, because ^{that} on ^{what} I am, I have to base ^{that} what I wish to become. ^P My aim in life is a continuation for myself. It's not a continuation of satisfying in the first place ^{mother} ~~mother~~ nature, in the second place, living up to the responsibilities I have, and in the third place to be able to procreate and have children. There must be something within me that gives me a chance to consider the possibility of my own life, not to give it to children, but for myself, as a possibility of

development. For that reason I want to get away from the earth. Because I know that the earth will not help me. I know the limitations of earth. I know it already, because my body doesn't grow any further. It stops. My mind is contained within the cranium. Only so many facts. Standing room only. And then, no more. And my feeling in depth - where is it? It stops at a point. I'm limited all over as I am as a personality. And then I conceive the idea that ^{that} what is now at the present time limited should continue to grow further. And then have an aim that if it could continue to grow, ^{that} that what is added to my growth should be permanent, and not temporary, like I am now as a person living on earth. [¶] This kind of philosophy, and these kinds of concepts can appeal to a person when he sees himself as he is in his life now, and that he does not agree with the conditions in which he happens to live. Without criticizing, without telling Mother ^N Nature that she is really foolish that she wants to keep us, there must be something within one's self which makes it clear that if it were possible to separate my life from what I am as form, that then I ^{can} ~~could~~ do away with the form, if I consider ^L life of more importance. And this is the big problem. Is ^L life as such, more important than the form in which ^L life appears? You have to think about this quite a bit. Because as it is now, we consider form much more important. And even consider the form, ^L life itself. You may not agree with that. You may even think it is a little quibbling of words. And in reality it isn't. Because if your body dies, do you believe ~~that~~ ^L life continues? There are many indications of course that will make you believe it. But aside from that, the fact for yourself that if it would die completely with your death, it is not satisfactory for a man. Because why then should he Work? Why should he do almost anything? Why should he even become

responsible for his life? Because if there is an end at death, there is no particular reason for wishing to ^{continue to} live, after one has satisfied all the different ingredients of one's ordinary life. After one has experienced everything that is within one's means as a personality, and whatever way he happens to be, when he has tasted everything ^{that} he can taste, ^{When} he has lived all the possibilities of manifestations which belong to his type, or the way he has been brought up, or the limitations of himself with which he was born and which have grown under certain conditions in certain directions and have come to an end, there is no reason for such a man to continue. [↑] And still, not everybody commits suicide. And that in itself, it really means that there is something quite fundamental in each person, that he believes in the eternity of his own life. And if that can take care of that concept for oneself and gives one satisfaction, so that on the basis of that, there is a reason for wanting to continue, then it is quite clear that something has to be done by a man himself. You can then explain it probably that that kind of a desire has been instilled in him, because Life, if it exists - I call it now "Eternal" - everywhere and always, and will not die, because that's the definition of Life - that it cannot die, that for that reason, it's permanent. It has already then an attribute which is quite different from what I call "my body". And if then, ^{that} what is permanent as Life, everywhere and always existing, then of course it is not only limited to the earth, but it must be everywhere in the universe. ~~Then~~ the concept of Life is much more acceptable, because then I become part of a totality of certain things existing, which, at the present time, I call for myself "the crystallization of a personality on earth". And that there are, without any doubt, different forms, dependent entirely on the conditions which exist in space

and that at certain points in space, also Life can crystallize out, into different forms. Or that when Life dies as far as my body is concerned, that what is contained within the body can then, because of its lighter density, go to certain regions, and again could crystallize out in a form, and sometimes we call it "spiritual being".^P If it were possible to understand these kinds of things in ~~the~~^{its} proper relationship to each other, then we would really have a much more logical way of considering the reasons why one wants to Work on oneself. Because Work then takes on the particular caché of providing a house - making something we call a "body". It is a house. It is a place in which Life can dwell. And that the reason for wanting to Work on oneself is to be able to utilize the time on earth as we are living for the purpose of building something like an ark, which, when the storms of life come, and in the end, destroy my body, can continue, at least for forty days, and then perhaps will reach a certain state which I call "Ararat" on which the ark will rest. And Life again can crystallize out in a different kind of a form, and most likely in a different kind of a world.^P The purpose for a man to try to understand what may take place macrocosmically can only be helped when he starts to understand what he is himself in his own world as it is given to him and as it is possible for him to study. The micro-cosmos of oneself - the body as earth - the feelings as planets - the mind as sun. And when one puts it in that kind of a picture, and it becomes symbolic, I have to ask, "Are my planets as feeling\$ really as developed as I know when I study astronomy as let's say seven or ten planets - do I know even differences in planetary states, as far as my emotions are concerned? Do I consider my mind actually a Sun? There is no doubt about my body being the earth. Because that I live on, and I live in my body.

And my body is the container of the different organs. But the organs themselves are not developed. Because there are not enough planets within myself to go around. And there is really no sun.^{TP} What do I mean by that? My mind is not a light. My mind is not clear. My mind does not shine in my solar system. The mind is there, mentally, a little bit adapting itself to the conditions of my body. And the mind is still contained within my body. It is not free. My body does not circulate around my mind. It's the other way. My mind is dependent on the wishes of the body. And I know that. Because many times when my body dictates certain things that it wishes, my mind has absolutely nothing to say about it. When the body says that it is sick, the mind will not help that. It doesn't understand quite, what could be even the medicine for it. If the body says that it is tired, and that the eyes have to be closed, the mind is not going to open them, or keep them open. You will fall asleep. If the body is hungry, your mind is not going to fight your hunger. It will give in. Of course you can fast for a little while. And then the body shrivels up and then the mind gets worried. Because the mind is still contained in the body. And the mind needs the body. Otherwise there wouldn't be any mind. And the body knows this. That is why the body considers itself superior. The body knows that both feeling and mind are dependent for their existence on the existence of the body. And that even if you fast, and you make up your mind, the body tells the mind, "Don't be foolish, because everything will be lost, and you will die." And then the mind finally says, "I better eat." Unless the mind is fanatic. And then of course, the body will die.^{TP} So, when one looks at oneself as a replica of what we see outside, we are pretty poor people. This is first a question for oneself, before you start Work, to find out the predominance

of your body. To really become clear about that. Because ^{if} you still think that the mind is quite all right and superior, please don't start Work on yourself. And if you think that your feeling is unlimited, don't start Work at all. It is not for you. ^P So we simply add now to the assumptions of the beginning that you realize what you are and that what you wish to become is a real necessity. Also that one must know. Because it is not just a fleeting interest, to do a little bit of so-called observation. The wish has to be quite deep. Otherwise it is rubbed off also too easily. A wish that doesn't last cannot have any degree of permanency when the aim is to become permanent. We call that "depth" so that it has no further end, but depth continues. One wishes one's wish ^{also} to be unending. One wishes to reach within oneself a certain place from where it cannot go further. It has to reach a central point within oneself and then it is there, because if it would continue, it would go out again. ^P You understand that picture? If there is a sphere, and there is a central point, and you go from the surface to the central point, that's all. Because if you continue, you get again to the other side of the sphere, to the outside. We divide ourselves into an outside world and an inner world. When I want to Work, something has to start in my inner world. Motivations for Work on oneself cannot be superficial. They have to start maybe because I see certain things that are wrong with me - or rather, that I would like to correct. Or when I'm *critical, and* when I know that what is seen by me is really true, even if I assume that I do not know exactly the truth, I have enough common sense to know that there are certain things that I suspect, and, even if I don't want to admit it, I have a feeling that perhaps it's right, even if I don't like it, sometimes I have to accept the fact that I don't like. ^P So when I try to have a wish, the wish has to be of an emotional kind, because that's the depth of a feeling. And

when I try to reach that what I call "the central point of myself", I simply mean by that, I have to reach Life. My wish must be connected with the desire on the part of Life itself to continue to wish to live in surroundings which are not binding it. There has to be in the wish, a desire to find out why life, as it is now, is imprisoned in the form. And one has to be clear in one's mind that ^{what} what is really needed is the setting free of that life, and to consider the form only a form. ^P If I look at it that way, then I begin in my mind to have a very definite idea of what is really meant by Work. Because Work on myself simply is that ^{let} what is there now, has to be Worked on, and has to grow in a certain direction, to provide something for my life to continue to live. For that, when I want to use my mind now, I want to make sure that whatever the mind notices, is correct. Because we are now on the road of trying to define what is the difference between temporariness and Eternity. If something exists permanently, it is there all the time. I also can assume that it will not change. Because it would not be permanent if it was changeable. We simply say, "It has to be absolute." By absolute we mean, everything existing, always and everywhere. We also mean by it, when it exists, it is ^{truth} truth for everyone. Again, everywhere and always. And these kinds of statements now start to apply to myself, and I will say, "I wish knowledge of myself, also, everywhere and always, under any condition." ^P And now I come much closer to the possibility of the definition of a man. I wish a man to be in such a way that he is able to do, at any time, everywhere and always that what has to be done in accordance with the requirements of the condition in which he lives. This is the definition of the will of a man. And when we define man, having a will, I want to make sure that ^{let} what prompts a will, is dependent also on the permanency

of his Consciousness. And on the clarity and the force of his Conscience. So that they, as Consciousness and Conscience, are not only permanent, but are dependable. And are functioning in accordance with ^{what is} the requirement of a Consciousness or a Conscience. And the requirement for a Consciousness is to be a Sun. And the requirement for Conscience is to be an emotional state comprising all planets. Now I define my aim, and I say, "I have to Work for a living." Because my Life now starts to be dependent on what the form will be in the future. And I start to separate two concepts of life. Not that they are separate in existence, but there is a distinction in quality. One is a form of life which happens to be used as a personality, living on earth, in his manifestations, and which one simply calls "outside world" for him. That is, the kind of life that is used when I react to the conditions in which I happen to live. And when my mind starts to function, and in an ordinary sense simply acts on that, and the result is a certain activity on the part of myself. ^P It's a good form of life. It belongs to the earth. It's very much worthwhile. Because it's the only way by which I will get some where. It's also the only way by which I can talk about another kind of form of life, which I now start to define as closer to the center of my own being. And since it is of course away from the surface, I call it "inner" of something that exists there, and has a definite function to fulfill. Because that kind of Life is connected with my feeling. It's connected with a certain state in which I am, which of course I rate higher than the state of my physical body. Because a feeling, even if I cannot give it a name, is a certain rate of vibrations which my body does not understand, because it is too material. A feeling for me, starts to reach a certain realm of a density which I call "spiritual". It is lighter. And that kind of an

emotional state, if I compare it to whatever may be a description of the different planets, I understand what it is to be in a state of Saturn. Or a state of Venus. Or a state of Mars. Aside from the fact that I perhaps know a little bit with my mind about Uranis and Neptune and Pluto, ^{of} higher states of emotional - I call them now "Conscience" of which there is a realization of although belonging to the ^Sun, to be so far removed from the earth that the distance between ^{that what is} the earth now, in the direction of those three planets which have to do with the possibility of esoteric knowledge, that they, in me, as an emotional state, could actually help me to bring to me and my mind, certain concepts which quite definitely would be out of this world. And which would belong to certain higher states of ^{an} emotional development in the direction of which I now wish to go. ^P The **limitations** for that kind of an emotional state, I don't want to consider. Because I say, "That has to grow, and I don't know where that growth will stop." Again, there are two points in that. One is, when I'm satisfied that ^{let} what has grown emotionally is sufficient for me to continue to live longer than my body would allow myself, I ^{can} ~~could~~ also conceive ^{of the idea} that that perhaps could be temporary ~~any~~ on a different kind of a time scale, in exactly the same way ^{as} that I know that the planets are not as yet ~~Suns~~. ^P The ^Sun is a life-giving element, shining as we conceive it, and giving heat also as we conceive it, in the reality not caring for it's own life than only a wish to be. A planet is not that as yet. It is growing in that direction. ^{and} Earth is not as yet like a planet. It is still in its infancy regarding a planetary condition. It is not as yet free, although it does rotate, ^{as} ~~and~~ the earth does, around the ^Sun. For a man, there is no ^Sun. And that is why the body has everything to say. ^P The development of a man, and we want to talk first about the

emotional states. Because they are closer. And they may, in the direction in which an emotion can go, particularly with one's interest in esoteric knowledge, create a relationship towards a further understanding of the ~~cause~~^{laws} of the universe. One says philosophically that that would be away from the earth. Religiously one says, "That is God." And that in each human being, when he starts to consider the possibility of a central place within himself, and he calls that, for himself, "his life, par excellence". That what is the reality of his life as life. It becomes for him his essential essence, because that is the seat of his being. And that that what he wishes with his emotional state is to indicate the direction towards the further solution of considering his life and his little solar system, on the basis of becoming part, not only of the solar system in which he happens to live, but in relation to universal laws. ~~This~~ This is religion for oneself, because one does not know how to define God. For the time being, one considers anything that is more permanent one's God. The degree of permanence I do not know until I see that it dies. Then I know it is not permanent. I like to talk about 'Infinity, but I cannot conceive of it. I simply use it as a name. For the time being, I like to talk about Consciousness. But I only know it in relation to an unconscious state of myself. And maybe there are different degrees of Consciousness. And there may be different degrees of Conscience. And maybe different degrees of will. But I'm talking from the standpoint of a man on earth. I'm not talking from the standpoint of an arch-angel. Or belonging to the hierarchy of the universe. It may be that there are several layers - levels - conditions - concentric circles - all kinds of possibilities of further growth, meeting in that kind of a growth what one calls "upwards" - that is, to become closer to the center of all things. Maybe that such layers are

indications or are indicated by certain forms of materiality which become less and less dense. And that maybe after some time, and one loves to think about it, that there are seven concentric circles. And that then finally, the law ^{which} ~~that~~ still governs each crystallization, has become only the law of three, because out of the three I know how to make one. ^P But all that is philosophy mixed with a little bit of religion. And when one wishes to Work, ^{that} what is needed is first what we now call a body to be developed for the continuation of life without actually being able to say how long a Kesdjanian Body, as it is called, would live. For that I need facts which are truthful for me on earth. ~~For~~ For that I must know what is my past as experiences, so that on the past I can build, and I don't run the risk ^{that} that what is past is not firm enough. I have to build on rock, to be able to have a structure that will continue as long as the rock is there. And perhaps a rock may be, in my concept, more permanent than sand. One says in the Bible, that rain, and whatever may be as natural phenomena will not attack a rock. "The Rock of Ages" it is called. It's simply a degree of what I say - permanency of ~~not~~ being destroyed. One can say, "I want to build on a diamond." Because that's the hardest that I know about, of all kinds of so-called stones. That as foundation, when it is permanent, I want to build, for my future, a body which then can be used in time for the continuation of my life. ^P The ultimate aim would be the permanency of a body, not to be destroyed any more. It's logical that if I consider that, that I must go further even than the planets. I must also say that regarding the sun, perhaps the sun in relation to the Milky Way, is still destructable. I do not know what is meant by Eternity. And I don't know what it is when I say, "Infinity." I don't know what are the definitions of

The Lord because The Bible says certain things. I can also conceive of something that exists everywhere and always. I can conceive in my mind about timelessness. I can see that there is a possibility of a concept which I call "Omni". Omnipresent, Omniscient, Omnipotent - all these - I can say, "They are attributes of God in some way or other." Whatever that concept then means for me in my life. But for the time being, it's quite sufficient for me to consider myself. And I can always say that by the Grace of The Lord, it has been possible for me to understand certain things a little differently. Work is always by the Grace of the Lord. Work on oneself always belongs to the possibility of the hereafter and is out of this world. Work does not belong primarily on the earth, to make the earth a better place to live in. It belongs to the possibility of making myself as a better place to live away from the earth. The desire which is inherent in Work on oneself is that kind of freedom. The real reason and motivation for a man who is interested in Work as we like to define it for Objectivity, is to set his life free so that then it can do what is needed, either for further development, or for fusion with the Lord as a whole, totally as His Endlessness. And again, the concepts become more and more religious. Because they have to do more and more with one's inner life. And when I wish to grow up, I say, "That what still can grow is my inner life." And my wish for that reason has to touch my inner life. And it has to start with my conscience. Sometimes you think that it is just consciousness. That it is a little bit intellectualism. That it is a little bit of this so-called A,B,C. That what starts with an observation process, and it's explained further by means of participation, or perhaps impartiality. Or perhaps simultaneity. Or a moment, or an instant. Of that what is without

dimension, either of space or time. Or that it is already right next door, that it could become Infinity. ^Q It starts much earlier within yourself. It starts with an honest desire, a need for yourself to see that something has to be done with your life, and that you then wish to take the responsibility for it. About that we will talk. Because the responsibility extends a great deal. It starts with responsibilities in ordinary life. Work on oneself requires a foundation of the satisfaction of one's ordinary life, for the wish to pay ~~M~~^A ~~mother~~ⁿ ~~nature~~ for one's existence, so that the future, then can be based - I call it, "On the investment of your own work." On yourself. Giving you facts which are your own. And which are reliable, when they are absolute. And that out of such building blocks, ^{lex} what ought to be built, can be built for the sake of furnishing in the future, a home, first for all emotional states of yourself as emotions. And a freedom of expression of such emotions, not longer dependent on the manifestations of the physical body. And that the next step would be the possibility of a Soul for a man, to be able to give into his Soul, all life existing now, in order then by means of the Soul, to reach the possibility of His Endlessness, and the fusion with Him. ^Q It's not that I want to talk at these meetings too much than only for today. But I wanted to make sure that you understand, in the first place the seriousness, that it is not just a little bit of a lovely discussion, or a little tea-party. It is a very serious matter to talk about Work. And your questions, if there are any, have to come from your wish to be serious. The second requirement is that whatever you do has to be honest. Honesty is truth. There is only one reason one is interested in Work. That is to find the truth of ^{ones} ~~yourself~~. With yourself you have to Work. Work is on yourself. Hoping that there is a development of yourself

which is still possible, and to which ~~no~~ other ~~nature~~ cannot object. And that you for yourself have that kind of a holy wish within yourself. This wish to become a real man. Not just one-and-a-half, as compared to the potentiality of a three-fold man. Because again, in that the law of three has to become apparent. When man can be three-fold, and fully developed, he can become an entity. When one talks about having to go through the eye of a needle, it means that one will not enter Heaven until a man can become out of three, only one. And the concentration of that what is one, that what is as form, to be telescoped into one point as a moment, that can go through the eye of a needle. That is the entry into Heaven. That is the entry into a realm of freedom. That should be the aim of a man to set himself as life free from the form in which he happens to live.

4th I think tomorrow you can ask questions. Because some of you will know what is the meaning of Work and you have made attempts. I just want to make sure that you understand clearly what is meant by Work. Otherwise, if you're on the wrong road, it really would be too bad for you to waste too much time. And Work on oneself can be explained quite easily, and is very simple. As soon as you take it ^{upon} ~~on~~ yourself to apply it, you are likely to go off on all kinds of thought processes - and feelings - and pretty soon you will end up with running against a wall through which you cannot go. It is to help you to save your time and your energy that it may be necessary that we do talk clearly - what is Work? We now know the why. But we do not know as yet - what really for? So maybe I'll see you tomorrow.

Good-night.

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